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THE
*Converted
Catholic*
MAGAZINE

NOVEMBER, 1954

In This Issue:

**Roman Catholicism in Rural America
Purgatory Calling
Dollars? Yes! Protestants? No!
Whose Book Is It?
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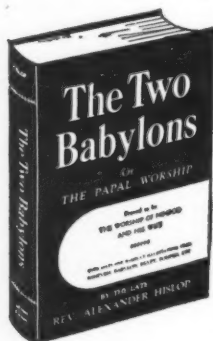
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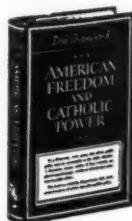
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THE CONVERTED CATHOLIC MAGAZINE

Editor: Walter M. Montañó

Vol. 15 November, 1954 No. 9

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THE SURRENDER OF FAITH

The fundamental law of following Christ is this: "He who loses his life shall find it." The Holy Spirit comes to take away the old life, and to give in its place the life of Christ in you. Renounce the old life of self-working and self-watching, and believe that, as the air you breathe renews your life every moment, so naturally and continually the Holy Spirit will renew your life. In the work of the Holy Spirit in you there are no breaks or interruptions: you are in the Spirit as your vital air: the Spirit is in you as your life-breath: through the Spirit God works in you both to will and to do according to His good pleasure.

Oh, Christian, have a deep reverence for the work of the Spirit who dwells within you. Believe in God's power, which works in you through the Spirit, to conform you to Christ's life and image moment by moment. Be occupied with Jesus and His life, that life which is at the same time your example and your strength, in the full assurance that the Holy Spirit knows in deep quiet to fulfil His office of communicating Jesus to you. Remember that the fulness of the Spirit is yours in Jesus, a real gift which you accept and hold in faith, even when there is not such feeling as you could wish, and on which you count to work in you all you need. The feeling may be weakness and fear and much trembling, and yet the speaking, and working, and living in demonstration of the Spirit and of power (1 Cor. II:3, 4).

— ANDREW MURRAY

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EDITOR'S MAILBAG



Put Yours to Work

I look forward to every issue of THE CONVERTED CATHOLIC MAGAZINE and read it from cover to cover.

Each copy goes its rounds and covers about twelve of my friends, mostly Roman Catholic, and eventually I get them back again. Several are now getting subscriptions of their own, these being Christians, of course.

Several weeks ago I had the pleasure of hearing one of your priests in Ridgewood, N. J. — Grace Church and enjoyed him very much.

May God richly bless you in the wonderful work you are doing. Your books and literature have been a great help in witnessing to Roman Catholics.

J.R., Midland Park, N. J.

Few Left?

I am enclosing check for help in your wonderful work. Thank God we have men in this country that will stand on the truth, it seems there are few left.

J.G.E., Melrose Park, Ill.

An Old Friend

I am enclosing a small check for your splendid work in which I have for more than 50 years been deeply interested. I have retired from the active ministry after 56 years of service, being now in my 82nd year. I no longer have a salary, but do have a small pension per month, and my regret is that I can not support very liberally the many good causes in which I am interested. So you will please pardon the smallness of this check. But with it goes my prayer to God to bless you and sustain you in your great task begun long ago by my friend Dr. James A. O'Connor, of helping Catholic priests to escape Out of the Labyrinth.

J.A.G., Lemon Grove, Calif.

God's Mercy

I am glad to be able to send money order to pay for subscription for THE CONVERTED CATHOLIC MAGAZINE. I am now in my 80th year. I was once a devoted Catholic, was confirmed by Bishop Borges of Detroit, and thought it was O.K. But thank the Lord that He delivered me from the Roman Hierarchy.

Through the mercy of God I took a stand against the Catholic Church and the Lord has kept me ever since I was 18 years.

J.C.W., Grand Junction, Mich.

Prayer Is Most Important

As a regular reader of THE CONVERTED CATHOLIC I can say thank God for Christian courage to publish truth. It is wonderful to read about the conversions too. My prayers are offered for the staff and work of Christian Mission. I am sorry that I have so little to give to the Mission but I do pray for you.

R.C.F., Hartford 6, Conn.

Pen Mightier Than Sword

I am enclosing two dollars to be used in your work. I sincerely wish I could send money in proportion to the benefit I receive from information your Magazine conveys. I wish with all my heart that every Protestant in our Government, including the President, could read and understand as I do the importance of the message THE CONVERTED CATHOLIC MAGAZINE is sending out. God is with you in your work. And "The pen is mightier than the sword."

E.H., Hillsboro, Maryland

Satanic

I personally know something of the Satanic power of the Catholic Church, both here where we have been laboring for the Lord for 26 years, also in the U. S. where my "sainted" husband gave years of his life to reach the needy Catholic people, suffering greatly at their hands.

May many more come into the glorious light and liberty of the Gospel is my sincere prayer.

Mrs. C.H., Paraguay, So. America

Front Line Material

Please find enclosed more money for more subscriptions to your front line Magazine. A missionary's reading time is extremely limited. Therefore, a choice of reading material is essential. We have been regular readers of your periodical since leaving America. We like your Magazine because it is concise yet factual and shines as a beacon to all who will stop, look and act—whether they be Protestants or Catholics.

Rev. & Mrs. W.H.J., Nalal, So. Africa

Disgust

I might mention again as I am sure I have to you, that we—our whole family have suffered greatly since leaving that monster church which we did for a very good reason. But I am also pretty much disgusted with the seeming cowardice or apathy of Protestant ministers who seem so afraid to put the Fascist labels on them, etc., or do anything for a victim of this octopus.

J.A.G., Hillsdale, Mich.

EDITORIAL

Editor

Walter M. Montaña



Evanston: Where Do We Go from Here?



EVANSTON, university suburb of Chicago, has in a few weeks' time attained world renown. Delegates from 163 churches representing 48 countries have congregated, thou-

sands of dollars have been spent, the members of numerous denominational bodies have sacrificed to make the trip of their delegates possible, congregations in America have underwritten their portion of the Evanston expenses, the churches have elected new delegates, opinions of various casts and colors have been expressed, a variety of theological lucubrations has been exhibited, and people have marched with great hopes of making the World Council of Churches the mid-century panacea of church problems. For its much-publicized theme the Council chose to consider "Christ—the Hope of the World."

Now that the last echoes have died out on the spacious campus of Northwestern University and the tallies are all in, it is time to evaluate the results. Did the tremendous efforts and expenditures put forth justify the polyglot conclave?

On one side of the ledger there are the positive results: the opportunity for Christians of diverse races, tongues, and cultures to share and defend their views, the long-neglected focus of attention on the great theme of Scripture, Christ's Second Coming, the incorporation into the principal message to the churches of the pro-

nouncement that "Christ is Lord" and that "He is sufficient," and the special appeal to governments and peoples to alleviate world tensions.

These were good and these were commendable. But were they enough?

On re-studying the reports of the Council, we find ourselves caught in a chill draft of cross-current opinions. There was the German pastor, for instance, who opposed the idea of basing the Church's hope on a future event and who denounced the alleged do-nothing attitude of believers in the Second Advent as "basically immoral." And there was the sharp divergence of opinion over Communists and their niche in the scheme of Christian endeavors. An Asiatic scientist complained that the Council appeared to be "discrediting science and devotion to truth." But most noticeable was the emphasis on the "social gospel," that twentieth century phenomenon that has failed very remarkably to restore the Church to her primitive purity or Reformation vigor or to check the tide of Communism, modernism, and materialism sweeping the earth.

By way of example, there is the previously-mentioned seven-point appeal (1) to governments and peoples to look for ways to remove fear and suspicion; (2) to governments and peoples to raise the standard of living in underdeveloped countries; (3) to statesmen to refrain from divisive or inflammatory words and actions; (4) to churches to promote the reconciliation of the nations; (5) to church members to accept political responsibilities and seek positions in United Nations agencies; (6) to all church members everywhere to proclaim Christ as the hope of the world; and (7) to all Christians to

join in intercessory prayer for the various governments.

The emphasis is not on Christ, not on the kingdom of God, not on conversion and salvation, but rather on the social picture and the ways and means of relieving mankind's human sufferings and needs. The Council has most regrettably ignored the fact that such objectives are tenable only if genuine conversion takes place first, for without Christ no unity or brotherhood or justice is possible. These goals are the results, not the precursors, of conversion, which in turn is the *sine qua non* of any amelioration of humanity's ills. To seek for social betterment without a spiritual about-face—the meaning of “conversion”—is to plow and sow in thin air, an obvious impossibility.

But the Council in effect was asking for material bread, and water from the well, ignoring the message of Christ that these never satisfy. In His most renowned Sermon, He gave the keynote for Christian living: “But seek ye *first* the kingdom of God, and his righteousness; and all these things shall be added unto you.” (Matt. 6:33)

For the Christian there is a definite hierarchy of values that is to obtain in everyday life. The important point is not to put the cart before the horse, the effect before the cause, social justice before spiritual justification, man before God. To do so is to repudiate the basic tenets of the Founder of Christianity, Who also said, “My kingdom is not of this world.” (John 18:36)

But to return to our original question: What was accomplished for the churchman of today's world?

In the first place, we question the credentials of a *World Council of Churches* which cannot properly speak for the millions of (Protestant) Christians not on its roster. Inasmuch as such organizations as the International Council of Christian Churches and the National Association of Evangelicals are acting as separate entities in behalf of their respective constituents, no one has any right to assume the title of “world” representative.

In point of fact, it would appear that the Council has become more Episcopalian than ecumenical—a trend not likely to appeal to other denominations to whom the whole affair would appear as something less than a *World Council*.

As for the main theme, that “He is coming soon,” it was virtually “lost in the night,” to borrow words from a well-known anthem. Instead of the ringing acknowledgment that Christ's soon-coming is the only hope of a confused, dying world, the “main theme” report, according to one delegate, was only a lukewarm expression of the great Christian hope.

The confident language of the prophets, the early apostles, and the Council of Jerusalem on the cherished reality of the Second Coming makes a mockery of the pallid pronouncements of those who would evidently prefer not to have Him come too soon, who are too busy to look up and behold that their redemption draweth nigh. Like Felix of old, they would prefer to wait till a more convenient season. (Acts 24:25)

Even Communism, a more palatable subject to some, got off to a bad start. Equated with democracy in a bid for censure, the “false doctrine” of Communism, according to another delegate, appeared to be sorely underestimated in the report as a threat to the church. One wonders if the Christian world in trying to get along with Communism is not in fact getting a long way from Christ. Could the underlying attitude be: Communism is here, Christ is in heaven; let us concern ourselves with present dangers—?

Apart from the fact that the Council's general trend was far removed from the vital heritage of Early Christianity and the Protestant Reformation, there was no valid defense of present-day Protestantism. We searched in vain for a vigorous stand on the rights of Protestants in countries where they are being persecuted. True, our friend and co-laborer of former days, Bishop Sante Uberto Barbieri of Buenos Aires, denounced the Roman Catholic Church, but his was a lonesome

voice on the desert air. Instead of revitalizing the Reformation and calling to remembrance the firm stand of a Luther or a Knox, the Council has virtually buried the last remains of the "protest" in Protestantism.

Consider the case of those who during the session deplored the fact that "the Roman Catholic Church and the Southern Baptists failed to cooperate with the World Council of Churches." This is courtship, not protest. Perhaps it was with this in mind that one important voice criticized the attitude of some as "ecumeniacs." Surely the term is fitting for those who at all costs want to unite Roman Catholicism with Protestantism, disregarding, ignorantly or wilfully, the fact that this could never happen. The Roman Church has made that abundantly clear.

In the midst of this ecclesiastical *mare magnum*, this turmoil and confusion, this witches' brew of political, social, and theological conceits and controversies that is so frequently served up in place of the pure, unadulterated Gospel, it is imperative that the dividing line be drawn between true Christianity and false religion masquerading under the banner of Christ. A compromising attitude toward the political ambitions of Romanism or Communism, the encroachments of modernism or blind ecumenism, the desiderata of denominations or councils, is nothing but capitulation to any or all.

What present-day Protestantism needs is the strong voice of an Elijah or a Paul or a Luther. Then the world would stand up and take note. Then the Church Moribund would become the Church Militant.

President Eisenhower provided the keynote not only for the World Council of Churches but also all Christianity when he uttered these challenging words: If you speak to us as prophets, then we will listen to you.

November, 1954

Why Millions Call Him "HOLY FATHER"

R. MG-4



IN LINE with the advertisers of the latest "super-duper" wonder-drugs, the Knights of Columbus have introduced a new antidote to cure the "never-ending amazement of many non-Catholics" at "Catholic loyalty to the Pope."

To work the miracle of this cure, the K. of C. have been advertising the newest addition to their chartaceous pharmacopeia: the pamphlet MG-4.

Allegedly, this MG-4 represents a sure cure for the spiritual reaction of people allergic to the absolute Sovereign of the oldest monarchy in the world; the Head of a double organization, at once religious and political; the only Monarch that today claims, along with the Emperor of Japan and the Dalai Lama of Tibet, to rule by divine right. The K. of C. advertisement also promises to explain why, contrary to "man-made empires" which "have their day of glory and then disappear," the Catholic Empire "lives and grows through the ages."

Sources of Allegiance

It would certainly be amusing to see how the writer of this famous MG-4 carries out the uneasy task of interpreting the development of papal domination over the Church by which primitive Christianity was transformed into something so unlike its original self. The character of the papal system was formed in an age of deep popular ignorance, superstition and docility. Having crystallized in a medieval atmosphere, this system was perpetuated into the age of critical enlightenment, not only unchanged in its essential

nature, but actually tightened more rigorously in a defensive reaction to the Reformation and the human freedoms with which Protestantism is historically timed.

The fate of the Christian Church was that the Church of Rome happened to be a sort of residuary legatee of the crumbling Roman Empire. The Papacy also emerged as the only unifying force in the feudal age of political and social disintegration, and arose to such political and material power that it became itself a state as well as a church.

This unique historical situation was the premise of the unexpected power to which the Church arose. For longer than a thousand years, she ruled some of the most important territories of Europe, containing large populations, and in addition asserted her spiritual dominance over all rulers and peoples. This "spiritual domination" was backed by military forces of her own through a network of alliances with other rulers and through the attempt to maintain a balance of power in which her own political and material interests were assured and favored.

This was the time when kings and emperors received their crowns from the papal hand. Bloody wars between the Church and other states marked the whole period, and in these wars the papal church always had a stake and took a military part.

After the Protestant Reformation, which was timed with the emergence of strong national states, the political domination was abolished and the pope's spiritual power repudiated by many European countries. By 1870, all papal territories were taken over by the Italian *Risorgimento*, and the papacy itself was reduced to the confines of the tiny Vatican State.

Yet, deprived of its historic power, the papacy has never surrendered its claims to political domination. Well known is the nostalgia of the modern popes for the unlimited political power that the Church enjoyed in medieval Europe. The secret of that power lay in the enormous reli-

gious control which the Church exercised and which she educated both rulers and peoples to respect and fear. The Church had supernatural benefits to confer and supernatural penalties to impose before which the serf as well as the mightiest ruler stood in awe. The penalty of exclusion from the sacraments and the threat of excommunication from the Church caused men both high and low to tremble.

The Church's vast political power was based on her tight religious grip over her own people. The unity of the Church was implemented by her tremendous claim of possessing the power of eternal life and death, symbolized by the keys of the kingdom of heaven which Christ had given to Peter and his successors. It is this same religious control of the "docile multitude" among today's Catholics which provides the clue to an understanding of the power she is able to exercise in those countries where her numerical strength is sufficient to give her a substantial base of operation.

In the polity of this hierarchical monarchy, the religious and the power motivations are so interwoven and cross-stratified that neither can be regarded as having precedence over the other. Even the pope himself is no exception to the rule: he is influenced in his thoughts and actions by a bipartite tradition; in fact, the two motivations have grown historically by mutual interaction and are inseparable.

Their combined influence subjects the faithful to a system of authoritarian control in the spheres of religious experience, religious belief, social and political behavior, and education. That this subjection is voluntarily accepted, either initially by a convert or gradually by a strict process of indoctrination from childhood, does not modify its authoritarian character. Indeed, the education of Catholics is designed to mold their mentality in such a way that voluntary acceptance of papal authority is virtually beyond their power to question or challenge. This plainly explains the "Catholic loyalty to the pope" which, according to the K. of C. advertisement, is a source of "never-ending amazement of many non-Catholics."

Role of the Hierarchy

Another root of that "Catholic loyalty to the pope" is related to the fact that the Roman Church is sharply divided into two parts—the hierarchy and the people, the rulers and the ruled. In 1906, Pius X stated in one of his encyclicals: "The church is the mystical Body of Christ, a body ruled by pastors and teachers, a society of men headed by rulers having full and perfect powers of governing, instructing and judging. *It follows that this church is essentially an unequal society, that is to say, a society composed of two categories of persons: pastors and the flock: those who rank in the different degrees of the hierarchy and the multitude of the faithful; and these categories are so distinct in themselves that in the pastoral body alone reside the necessary right and authority to guide and direct all the members towards the goal of society. As for the multitude, it has no other right than that of allowing itself to be led, as a docile flock, to follow its shepherds.*"

The amazing "Catholic loyalty to the pope" resides in the fact that the "multitude"—as Pius X calls Christ's people with a hardly-disguised tone of condescension from his lofty eminence—has nothing to say about anything and "no other right than that of allowing itself to be led." Of no little importance is the fact that the papal power is exercised by the finest instrument for the coercive maintenance of unity, uniformity and loyalty that was ever invented: an array of sacred men sworn to poverty, chastity and obedience, and trained from youth to an outlook upon the church, the world, and life which prevents them from doubting or challenging papal authority.

This army, called the hierarchy, is a dedicated body headed by an infallible monarch who is believed to derive his authority from Christ Himself, whose vicar he is, and whose power flows down through the ranks of cardinals, archbishops, and bishops, as far as the lowliest priest. If one adds to the priesthood the innumerable orders of monks and nuns, most of them directly responsible to

the pope, one can draw a clear picture of the source of "Catholic loyalty to the pope."

We have here a prototype on which the political systems of modern totalitarianism have been patterned. The proof of its efficacy is the fact that it has been so much emulated.

Opportunists Cook the Frog

It might be worth-while to inquire why the Knights of Columbus are concentrating their heavy artillery on winning the man-in-the-street through high-pressure press proselytism. Being the financial wizards they are, the "gray Eminences" of the K. of C. would not possibly invest the money that a nationwide campaign requires if they did not judge the time propitious for their purposes.

Today, when the Nation is engaged in the game of hare and hounds, hearings and herrings, over the issue of Red infiltration into vital areas of Government, Catholic demagoguery can easily exploit the panic, stupidity, stodginess, and mediocrity of the uninformed masses to win them over. A nation in the grip of fear is an elective terrain for devious propaganda, and the K. of C. have good reason to expect that many unthinking Americans will succumb to the lure of crafty advertisements, once they have been conditioned by newspaper headlines depicting Catholicism as the vigorous opponent of Communism and the one organization that never failed during the pre-war years to identify and fight Communism.

Convincing as this might seem, the man-in-the-street is altogether too likely to miss completely the real reason for the unyielding struggle between Catholicism and Communism. The unflinching antagonism of the Roman Church to Communism has nothing to do with the defense of democratic principles and practices. On the contrary, our democracy is actually being impaired by this shadowy game of cops and robbers.

For Roman Catholicism and Communism are in reality two competitive visions of the world and life, two different ver-

sions of an equivalent and integral totalitarianism. Where the one is present, the other is excluded. Similar in methods and purpose, the two cannot co-exist. Being all-absorbing, they eliminate each other once they are competing on the same ground.

This is not likely to be understood by some weak-minded people, who like the ostrich will hide their heads and consider themselves safe. We wonder if Roman Catholic Chesterton did not anticipate a prophetic diagnosis of the coming American scene created by his own Church and influenced by the Jesuitical mood when he observed that there is no such thing as an American mind; what exists is only an American mood.

As a matter of fact, mood plays a large role in the shaping of American likes and dislikes. The facile substitution of feeling for thinking in the language of the millions indicates that thought is for many equated with emotional states or disposi-

tions. To many, actions and reactions are dictated by conditioned reflexes rather than by careful reflection.

On this premise the K. of C. have staked all their resources. They well know that the American public is becoming anaesthetized and that its resistance to Vatican domination is today greatly attenuated. The American *Ida*, the one which made of America something more than a mere reality—rather, a symbol of freedom and human dignity to all those in bondage—is fading away.

Americanism, weatherbeaten and termite-ridden, undermined by visible and insidious forces, is somewhat like our friend the frog. Throw a frog into a pot of boiling water and it will immediately jump away. But just put the same frog in cool water, slowly and steadily raise the temperature, and our otherwise intelligent frog, surrendering any hope of escape, will graciously and blissfully allow itself to be cooked to death!

KC DROP 'THIS WEEK' FROM AD SCHEDULE

LOUISVILLE, Ky. — (NC) — The Knights of Columbus have dropped *This Week* magazine, a Sunday newspaper supplement, from their Catholic advertising program because the editors refused to publish an ad containing quotations from the Bible condemning divorce and remarriage.

The announcement was made by Luke E. Hart, supreme knight, at the national convention.

Hart said that requests for information about the Catholic Church, sent in by people who saw the ads, exceeded 300,000 in the past year, for the first time. The number enrolling for instructions by mail also set a record—40,376.

Hart said that *This Week's* editors rejected the ad entitled, "Does the Bible Contradict Itself" because the biblical quotations might be offensive to "many good people who have been divorced and married again."

Hart said this was the first case he had ever seen of a publisher "being unwilling to print an exact quotation from the Bible."

Hart said the KC dropped *This Week* magazine and is now placing its advertising in the Metro Group of Sunday magazines, with a combined circulation of 14 millions.

All other magazines on the KC schedule printed the ad without objection, Hart said. They include the *American Weekly*, *Collier's*, *Parade*, *Atlantic Monthly* and *Harper's*. (*The Catholic Universe Bulletin*, Aug. 20, 1954)

Since the beginning of the "Advertise the Church" program in 1948, Hart said, 1,606,855 inquiries have been received and 157,658 have enrolled for instructions.

ROMAN CATHOLICISM IN RURAL AMERICA

By H. G. SCHLICHTER



THE PIONEERING of this continent was largely the work of Protestants. The countryside remains Protestant today... But now the Roman Catholic Church has begun a long-term effort looking toward the conversion of rural America to its faith as a part of its program for the winning of America to Catholicism. Rural evangelization, says the Catholic historian, Theodore Maynard, is necessary "if America is to become a Catholic country—and nothing less is our apostolic mission."¹

This statement of Harold Fey summarizes the rural situation as it is seen today by the Roman Catholic hierarchy.

The Plight of Roman Catholicism

Monsignor Ligutti, director of the National Rural Life Conference, stated in 1950 that 80 per cent of the Roman Catholic population live in cities of 100,000 or more.² He also stated in 1945 that only 5 per cent of Roman Catholics live on farms.³

Concentrated as it is in the city, the great mass of Roman Catholic membership is subject to all the disintegrating forces of city life which run counter to the interests of religion. "... The population in urban centers is notoriously unstable, mobile, and tends to burn itself out—unless constantly fed by emigrants from the country."⁴

Not only does city life lower the quality of religious life, but it also works havoc upon the quantity of church membership.

In large American cities before 1940, ten adults had an average of seven children. These seven will have less than five, and these five will have about three and one-half, so that in three generations (or

a century) hence the population will have fallen to one-third its present level if this trend continues. Likewise, ten adults in rural regions had about thirteen children. These thirteen will have about twenty-two. A century hence the population will have doubled. Government statisticians say that under the birth-rate prevalent in the city and country before 1940, one thousand rural people will have six times as many offspring as city folks.⁵

The states which have strong Catholic populations have low birth-rates, while those states with weak Catholic populations have high birth-rates. (See Table I).

Not only are there few Roman Catholics in rural areas where the birth-rate is high, but also there are few Catholic authorities to care for those Catholics in rural areas. An official publication of the National Catholic Rural Life Conference has given the following information:

There are 78,177 towns, villages and hamlets in the United States with less than 2,500 population.

Of these, 68,524 small towns have no Catholic church.

93.1% of these small towns have no Catholic priest.

... Of the 150,000 churches in the country places, 140,350 are Protestant, and only 9,641 (6.9%) are Roman Catholic.⁶

There are also limited opportunities for Catholic children to receive a Catholic education. The same publication states:

¹Fey, *op. cit.*, p. 18-19.

²An article entitled "Catholic Invasion of Rural America," in *The Converted Catholic Magazine*, Volume 9, No. 3 (March, 1948), p. 88.

³Harold E. Fey, "Catholicism Invades Rural America," one of a series of articles reprinted in the booklet entitled *Can Catholicism Win America?* (Chicago: The Christian Century, 1945), p. 18.

⁴News item in *The Converted Catholic Magazine*, Volume 11, No. 8 (October, 1950), p. 243.

⁵News item in *The Converted Catholic Magazine*, Volume 10, No. 9 (November, 1949), p. 269.

⁶John A. O'Brien, editor, *Winning Converts* (New York: P. J. Kenedy and Sons, 1948), p. 177.

In the open country, hamlets, villages and towns of less than 2,500 population (78,177 of them), there are 191,504 public schools, along with only 1,726 Catholic elementary and 309 Catholic high schools.⁷

One reason for the comparative paucity of Catholics in rural areas is that Archbishop Hughes of New York and other Catholic leaders actively opposed immigrants settling in the rural areas when the great flood of Catholic immigration was coming to the United States. Catholic leaders felt that they would rather keep the Irish immigrants in the cities where the church could exercise its oversight more easily.⁸

The National Catholic Rural Life Conference

Faced with the dilemma of a decreasing population, Catholic leaders made plans to rectify this situation. In 1921 Monsignor John A. Ryan urged the establishment of a rural life bureau within the National Catholic Welfare Conference. The first rural life conference was actually held two years later in 1923.⁹

⁷Loc. cit.
⁸Fey, *op. cit.*, p. 19.
⁹Ibid., p. 19.

TABLE I

COMPARISON OF BIRTH-RATES IN STRONG AND WEAK CATHOLIC STATES

<i>Strong Catholic States in Urban Industrial Areas</i>	<i>Per Cent Catholic</i>	<i>Birth-Rate per 1,000</i>
Rhode Island	49	15.1
Massachusetts	40	15.3
Connecticut	37	14.7
Average	42.0	15.0
<i>Weak Catholic States in Rural Territory</i>		
North Carolina	0.3	22.6
South Carolina	0.6	23.4
Georgia	0.7	20.8
Average	0.5	22.2

Source: *The Converted Catholic Magazine*, Volume 10, No. 2 (February 1949), p. 38, which used as its source the Catholic Directory and U. S. Bureau of Census, 1940. If the birth-rate were for the post-war years, it would have been considerably higher than the rate indicated.

Within less than a decade a national system of diocesan rural life bureaus, each headed by a trained director whose main responsibility is the nurture of the rural churches and their membership had been set up to blanket the nation.¹⁰

Monsignor Luigi G. Ligutti briefly outlined the aims of the National Catholic Rural Life Conference as follows:

First, to care for the under-privileged Catholics on the land.

Second, to keep on the land Catholics who are now on the land.

Third, to settle more Catholics on the land.

Fourth, to convert the non-Catholics now on the land.¹¹

Progress of Catholic Rural Life

It is impossible at this time to give any overall picture of the result of the Roman Catholic rural efforts in the way of membership kept on the farms or new families planted on the soil. The efforts of the Roman Church will not see great results achieved within a few years time. Results will be manifest in generations ahead. The Roman Catholic Church does not plan for the next year so much as it does for the next century.

However, some figures can be given about the number of rural parishes that have been established.

A two-year study made from 1948 to 1950 revealed that 136 churches in towns with populations from 500 to 2,500 were assigned resident pastors in the two-year period. This represents a 4.5 per cent increase, bringing the number up to 3,132. An increase of 4 per cent was noted in the number of churches in the open country, from 2,330 to 2,423. The number of parochial elementary schools in towns of 500 to 2,500 increased from 851 to 889, an increase of 4.2 per cent.¹² (See Table II).

Monsignor Ligutti explained both the state of rural Catholicism as it existed in 1951 and its aims for the future when he declared before the mid-winter executive

¹⁰Loc. cit.

¹¹H. S. Randolph and Aliee Maloney, *A Manual For Town and Country Churches* (New York: Board of National Missions, Presbyterian Church, U.S.A., 1950) p. 52.

¹²*The Register*, 1950.

TABLE II
INCREASES IN CATHOLIC RURAL
ESTABLISHMENTS 1948-1950

<i>Establishments</i>	1948	1950	<i>Per Cent Increase</i>
Churches in towns of population of 500-2500 with resident pastors	2,998	3,132	4.5
Churches in the open country, up to 1500 population	2,330	2,423	4.0
Parochial elementary schools in towns, 500 to 2500 population	851	889	4.2

Source: *The Register*, 1950

committee of the National Catholic Rural Life Conference:

While 18 per cent of the American people live on farms, only six per cent of them are Catholics. It is our goal to have 10,000 strong rural parishes. We number 5,000 now, with another 5,000 missions. It is far from impossible to realize our goal.¹³

The attainment of this goal would mean not only an increased birth-rate, but also relatively fewer members lost to the Catholic faith. The percentage of fallen-away Catholics is smaller in rural areas than in cities.¹⁴

Rural Catholicism has received reinforcements from two sources—converts and displaced persons.

Rural Evangelism

Rural areas have received a great deal of attention in the way of evangelism by the Roman Catholic clergy.

The Missionary Apostolate of the Diocese of Buffalo was formed in 1940 to evangelize one section of the Diocese with 29,500 people in some 800 square miles of land. Previously this area had been without Catholic services except for one small mission church. The method of evangelism is described in a release of The Paulist League, entitled *The Rural Apostolate*. Most of the work is done through personal contact and Catholic literature. Some of the results listed were:

1. Where fifty people went to mass previously, an average of 800 now attend.

¹³*The Register*, January 28, 1951.

¹⁴*The Register*, September 11, 1949.

2. About a half-million pieces of Catholic literature have been placed in homes of non-Catholics, and about 3,300 non-Catholic families are regularly reading *Our Sunday Visitor*.

3. There are now over 1,600 practical Catholics, compared to 100 previously.

4. Church income has been boosted from about \$1,000 yearly to \$25,500 in 1946.¹⁵

Another experiment in Catholic rural evangelization was conducted in a large area of Vermont by Redemptorist priests. By 1950 they were offering seven Sunday masses in a 700-square-mile parish that had no Catholic Church nor priest in 1945. Soon a parish church and four mission churches sprang up, and all masses were crowded. It is reported that many converts have been won and a thriving parish life has been established. Refreshments are given free after masses, with free moving pictures Sunday evenings.¹⁶

Displaced Persons

Large numbers of displaced persons coming from Europe are of the Catholic faith and are being settled in rural areas of the United States. Many of these are in the rural areas of the Mid-West.¹⁷

An Italian organization has planned for the settling of from 75,000 to 200,000 Italians to colonize an area in the Southwest and Mid-West.¹⁸

A new organization, The National Catholic Resettlement Council, has been formed to resettle displaced persons in the United States, mainly in rural areas.¹⁹

Conclusion

Catholic leaders have taken action in increasing Catholic rural life. This action is one of the most significant taken by the Catholic hierarchy, and is one that, if successful, will increase both the number and proportion of Catholics in the United States.

¹⁵James J. Navagh, "The Rural Apostolate," *Techniques for Convert-Makers*, February 1948, 6 pp.

¹⁶*The Register*, August 20, 1950.

¹⁷"Catholic Invasion of Rural America," *The Converted Catholic Magazine*, Volume 10, No. 2 (February, 1949), p. 36.

¹⁸*Loc. cit.*

¹⁹News item in *The Converted Catholic Magazine*, Volume 9, No. 3 (March, 1948), p. 88.



PURGATORY C

DIALOGUE BY TELEPHONE

INTRODUCTION

ALLEGORIES are not very common these days. Ask a person to name one and he would probably come up with PILGRIM'S PROGRESS, which was conceived in a medieval dungeon all of three centuries ago.

Recently, when the accompanying bit of allegorical fantasy came to our attention, the piquant originality of the author rather caught our fancy. What was the inspiration for such an unusual cast of characters?

Some months ago in a Brazilian town, the local priest burned seventeen Bibles in front of the Roman Catholic church, in defiance of a campaign conducted by one Raphael Camacho.

Mr. Camacho, who had been brought up a Roman Catholic, was converted at the age of eighteen after reading the Bible in Spanish. Since that time, he has earned his Divinity degree and has been instrumental in organizing and shepherding various Protestant churches in his native Brazil. Not long ago he was re-elected secretary of the Latin American Alliance of Christian Churches at the Second Plenary Congress held in San Diego.

His "Dialogue by Telephone," written in response to the Bible-burning incident, was the latest in a succession of pamphlets he distributed to his fellow-countrymen to combat the errors of Romanism and point people to his beloved Saviour.

PIUS IX: Hello! Hello! Who are you?
Where are you talking from?

JESUS: I am talking from Paradise, and I am Jesus, the Son of God (Luke 22:70), the Alpha and Omega, the beginning and the end, the first and the last (Rev. 22:12). I was conceived by the Holy Ghost and I was born of the Virgin Mary (Matt. 1:20). On the earth I had not where to lay my head (Luke 9:58). I taught the people that I am the Way, the Truth and the Life: no man cometh unto the Father, but by me (John 14:6); he that believeth on me is not condemned, but he that believeth not is condemned already (John 3:18). I bore a crown of thorns

CALLING....

by Raphael Camacho

upon my head; I died on the cross; the third day I rose again from the dead; I ascended into heaven, where I am sitting at the right hand of God the Father Almighty, pleading on behalf of sinners, as the *only* Mediator between God and men (I Tim. 2:5). Heaven and earth shall pass away, but my words shall not pass away (Matt. 24:35).

PIUS IX: This is Pope Pius IX speaking, the "Infallible," who on earth was considered "Vicarius Filii Dei," 666 (Rev. 13:18); who wore a tiara (triple crown) trimmed with brilliant precious stones; who lived in the sumptuous palace of the Vatican with its ten thousand rooms; who sat on the throne (II Thess. 2:4) and offered his feet to be kissed by kings and magnates of the world (Rev. 18:3).

JESUS: I know already who you are, since I know all things. I am God of God, I and my Father are one (John 10:30), and nothing is unknown to me.

PIUS IX: O Jesus, I am not interested in speaking to Thee. I prefer to speak to the "Mother of God," whom I made immaculate by means of my pontifical decree on December 8, 1854. I myself constituted her as the "Queen of Heaven" according to the doctrine of the Holy Mother Church: "All things are under the Virgin's empire, even the very God" (Bernardino of Siena); and "Many things are demanded from God and are not received; many of them are demanded from Mary and are obtained" (Nicoforus). So I appeal to her and I am quite sure that I will be heard.

JESUS: Here in Heaven, O Pius IX, the title "Mother of God" is completely

**BETWEEN "US" AND "YOU"
IS A GREAT GULF FIXED**
Luke 16:26



unknown. God is eternal, having neither beginning nor end; consequently, He has no mother.

PIUS IX: Then, O Jesus, isn't the blessed Virgin Mary in Heaven? Can't I speak to her?

JESUS: Yes, the Virgin Mary, my mother according to the flesh while I was on earth, is here. She is happy and blessed, not because she gave birth to me, but because she accepted me as her Saviour and kept my word (Luke 1:46; 11:27-28). She is at the telephone and will speak to you.

PIUS IX: Hello! Hello! Mary?

VIRGIN MARY: This is Mary speaking, the humble handmaid of the Lord. It was I who once sang, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1:46, 47). I gave only this commandment to men: "Whatsoever he (Jesus) saith unto you, do it" (John 2:5), but most people have forgotten or ignored my wishes.

PIUS IX: O Virgin Mary, can I obtain a favor of you, since I believe you are the "Mother of God" and have more power than He? . . . Hello! Are you there? . . . Don't you answer me, O Mother of God? How little consideration you show me! I decreed your immaculate conception; why don't you answer me? . . . It is no matter. I will talk with St. Peter, whose papal throne I inherited, notwithstanding the claim that he never was pope nor trod the streets of Rome. Hello! Who is speaking?

JESUS: This is Jesus speaking, the Rock of Ages, the "chief cornerstone," who said to Peter, "Thou art Peter, and upon this rock (thy confession: "Thou art the Christ, the Son of God") I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). I already know whom you want to speak to. Go ahead, please.

PIUS IX: Hello! Hello! Who is speaking?

PETER: This is Peter speaking, the humble apostle of Christ, who denied the divine Master thrice (Matt. 26:69-

75), who also died ignominiously on a cross (John 21:18, 19), who on earth had neither silver nor gold (Acts 3:6), and who taught the people, saying, "This (Christ) is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name (than Jesus' name) under heaven given among men, whereby we must be saved" (Acts 4:11, 12); "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). I also taught the following: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ" (I Peter 1:18, 19); and "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them . . . And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" (II Peter 2:1-3).

PIUS IX: This is Pius IX speaking, the "infallible," who, though impotent on earth to say to a paralytic, "In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6), could at least say, "I have silver and gold; I have a sumptuous palace; I have a tiara trimmed with brilliant precious stones; I have power over the kings of the earth." . . . Now, how different is my state! Now, instead of speaking through a golden telephone, I hold an instrument of molten metal sheathed in asbestos. I am in grave danger of being consumed by the flames that are crackling around me. Tell me, St. Peter, is there in Heaven any priest that can say a mass for my soul? I am in great torment here, because the fire is as ardent as the fire of hell, according to the teaching of the Holy Mother Church, and I know by experience. I

have been suffering here for many years and the masses that are being offered for me on earth have profited me nothing. My torment continues. . .

PETER: Here in Heaven, O "highly beatified" Pius IX, there is only *one* Priest, the One after the order of Melchisedec (Heb. 7:21), who "once in the end of the world hath . . . appeared to put away sin by the sacrifice of Himself" (Heb. 9:26). "For by *one* offering He hath perfected for ever them that are sanctified" (Heb. 10:14), but of sore punishment "shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant . . . an unholy thing" (Heb. 10:29).

PIUS IX: Are there not in Heaven any priests who used to say masses and forgive sins by means of indulgences?

PETER: No, not at all! They are all with you in purgatory, as your Church teaches, and there they will stay till they have paid the "utmost farthing" for their sins — all because they did not believe in the perfect pardon of God by means of the perfect sacrifice of Christ. Request them to say masses for your soul in the purgatory where you and they are.

PIUS IX: O St. Peter, don't you know that the Mass, which was discovered in the fourth century, is worth only what is paid for it? This is the reason the Holy Mother Church has masses at many prices. Mass without money is good for nothing. Since on earth we sent all the money to the Vatican, we do not have any money here to say masses. But even if we had a million dollars here, we could do no more than amuse ourselves saying masses, since they would be as useless as those being said on earth.

PETER: You are right, since the Scripture says, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:26, 27).

PIUS IX: Then shall I have no help from Heaven to get out of this place?

PETER: No, not in any way! It is written, "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:26). On earth you looked only to your tiara (triple crown), and you had no time to meditate on these words or on the admonitions which follow: "Behold, now is the day of salvation" (II Cor. 6:2); "Today if ye will hear his voice, harden not your hearts" (Heb. 4:7); "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13). Yea, all that believed in Christ, as the repentant malefactor did, received unto themselves the promise of Jesus that they would be with Him in Paradise (Luke 23:42, 43), because before death they passed through the *only* and *true* purgatory, as mentioned by St. John "The blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7).

PIUS IX: Then what is going to happen to me, O St. Peter? On earth I was "infallible," according to my pontifical decree (July 18, 1870), and I myself taught all people, saying, "The torment of purgatory is just like that of hell, except for this difference: it is impossible to get out of hell, but one may eventually hope to escape from purgatory. Now, St. Peter, what shall I do about my infallibility?"

PETER: Don't worry about it! It is possible for you to retain your infallibility by leaving purgatory: just jump over the little wall not far from you which you yourself built (happily very low!) by teaching the possibility of salvation in the future, after death, by means of masses and more masses. According to God's Word, this is a terrible impossibility, which millions and millions of people like you are going to discover only after death, when it will be too late, too late!

A Great Decision is Reached

BEGINNING with the January, 1955, issue, THE CONVERTED CATHOLIC MAGAZINE will be published in a new large size, a new attractive format — bringing our readers more news, more feature articles, more pictures, more vital information about the purposes and plans of the Roman Catholic church.

This expansion is the result of months of planning and prayer. We believe you will be *thrilled* with the result. As a regular reader of CCM, you know its value — for news, information and inspiration. Its fearless, daring reporting has made it one of the most important magazines in America today — read and recommended by such prominent Protestant clergymen as Dr. Wilbur M. Smith, Dr. Robert G. Lee and Dr. H. H. Savage.

July 10, 1954

Now I come to the Great Decision.

Trusting in our heavenly Father and His everlasting love, we will take this step of Faith, real, working, abiding Faith that will move mountains. This step of Faith will also make us more dependent on Him.

Therefore, in His precious name, we will enlarge the Magazine starting with the January issue.

In Him,

Walter M. Montano

Phil. 6:6, 7

James 6:11

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DOLLARS?... YES!

PROTESTANTS?... NO!

FRANCO'S GOVERNMENT and the Roman Catholic Church in Spain welcome the financial aid from Protestant America but at the same time are anxious to outlaw Protestantism in the country.

Protestant activity in Barcelona has been curbed by Bishop Gregorio Modrego, who in a Pastoral Letter addressed to his people declared that Protestant work had become "so intense in nature, systematic and even provocative" that the time had come "to call a halt to it."

His aim is to begin a crusade against Protestant activity. He summoned the Spanish civil authorities to intervene and also establish a Secretariat for the Preservation of the Faith to curtail Protestant penetration. Bishop Modrego attributed to Protestantism the responsibility of having "opened the doors and paved the way to religious indifference, rationalism, a materialist concept of life and from there to Marxism and communism."

According to *Ya*, a newspaper controlled by the Roman Catholic Church, 36 Protestant chapels with 2,500 communicants belonging to 11 denominations exist in Barcelona, whose population is 1,750,000. The total number of Protestants in Spain, which has a population of nearly 30,000,000, is less than 20,000.

The jurisdictional position of non-Roman Catholics in Spain is defined in Article 6 of the Charter of the Spanish People, promulgated in July, 1945. It reads: "Nobody shall be molested because of his religious creed, nor in private exercise of his worship; other ceremonies or public manifestations than those of the Roman Catholic religion will not be allowed."

The official interpretation of this Article 6, which is still in effect, was given by the Ministry of Interior:



"Any form of proselytism or propaganda of non-Roman Catholic religion cannot be countenanced regardless of how it is being done, as for instance, the founding of schools for teaching, gifts apparently bestowed as rewards, centres of leisure and recreation, and the like."

And Now in Ecuador . . .

After several years of fanatical campaign by the Catholic Action, the Roman Catholic hierarchy has inaugurated the "National Anti-Protestant Crusade" of Ecuador, which is exerting every effort to discredit the Protestants, accusing them of being Communists or Pro-Communists.

A report in the "United Evangelical Action" (July 1, 1954) informs that the little city of Esmeraldas on the north-western coast of Ecuador was the scene of such activities. The evangelical mission working there was warned that there might be an attack on its bookstore in the park. While the missionary was out of town, the fanatics broke into the store and stole all the books. Later they smeared the store with paint, then broke inside and smeared the whole store with horse manure.

These activities in Ecuador are alarming, because Ecuador has been one of the most tolerant and freedom-loving countries in South America. It is but an indication of the determined efforts of the Catholic Action to return Ecuador to the Middle Ages.

Condemnatory Voices

In view of these and other acts of intolerance, the delegates to the third plenary congress of the fundamentalist International Council of Christian Churches, on August 9, adopted two resolutions condemning the Roman Catholic Church for "religious intolerance."

The resolutions were submitted to the 250 delegates representing churches in the United States and 32 foreign countries, headed by Rev. W. H. Guiton of France.

The first resolution expressed "absolute disagreement with all anti-Protestant appeals from the Spanish-Roman Catholic hierarchies to curtail the religious toleration presently enjoyed by a certain number of Protestants in Spain." A copy of the resolution was sent to the Spanish Government.

The second resolution contained a seven-point criticism of the Roman Catholic Church, including "the many unbiblical teachings," and "the tremendous effort of Rome to get hold of (Protestant) countries by means which are often reprehensible" and "for (persecuting) Christians . . . in a most cruel manner, specially in Spain and Colombia."

In the last part of the resolution, the council said it felt "compelled to denounce very strongly the attitude of several Protestant leaders who seem to do all they can to lead all Protestant churches to the Roman Church or at least to the Romanization of world Protestantism in doctrine, theory and even in method and practices."

Bishop Barbieri Denounces The Roman Catholic Church as An Imperialistic Power

"If we search deeply and intelligently, at the bottom of religious liberties we shall find the direct or indirect influence of the Roman Catholic Church," said Methodist Bishop Sante Uberto Barbieri of Buenos Aires as he spoke at the World Council Assembly.

In a sharp indictment of the Roman church, the bishop said, "She is the instigator, the inspirer and prompter of much of the religious unrest and prejudice which crop up here and there . . . always seeking a favorable moment to cause discomfort and difficulties; and, in doing so, she does not hesitate to use the baneful principle that 'the end justifies the means.'"

"We regret to have to say these things in an hour when we would like to have a brotherly approach with every Christian in the world."

"But there is no hope of a common Christian front in the world until the Roman Catholic Church retraces her

steps and extends to us the right hand of fellowship as brothers on equal terms; brothers who are trying, with human limitations, but with a sincere desire to obey the Lord of us all, to proclaim the eternal Gospel of the Cross and Resurrection."

"Till then, we shall pray that God may give us strength and brotherly love, so that we may go on with our work and never act with our Roman Catholic brothers as they act with us, when they take advantage of their numerical strength (in Latin America) to play with political powers to their own advantage," Bishop Barbieri said.

He noted a decline in restriction in Argentina and Mexico, and classified Chile, Uruguay, Bolivia, Brazil, Central America and the Caribbean republics as having "complete liberty of action for all religious bodies with some special privileges for the Roman Catholic Church."

Commenting on the recent violence in Colombia, he cited the text of an appeal



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to the United Nations last April 17 by the executive committee of the Evangelical Confederation of Colombia.

He quoted the appeal as stating that in the last six years: "The religious persecution, largely instigated by elements in the Roman Catholic clergy, has resulted in the death of 53 Protestants . . . destruction by fire and dynamite of 43 churches and chapels, the forced closure of 116 primary schools, and the displacement of thousands of church members.

"There is no doubt that the attack on Protestantism by the Roman Catholic Church is following the lead of the Spanish hierarchy . . . In line with this philosophy we have seen lately religious liberties restricted in ways unknown since Colonial time in a country like Colombia, and similar efforts are being carried out in Paraguay.

"We speak today of iron and bamboo and banana curtains. All around the Portuguese and Spanish colonies, not only of America but of the whole world, the

dominant imperial power built an impassable wall so that no liberal ideas, either in politics, economics, or religion could be imported.

"In this way Roman Catholicism could thrive undisturbed by any other religious bodies, protected both by the political and ecclesiastical powers from any foreign influences."

The liberal constitutions of numerous Latin American countries were won despite opposition by the Roman Catholic Church, Bishop Barbieri said. "Those who fought for the independence had to face the opposition of the high ecclesiastical hierarchy, allied to the cause of Spain and Portugal.

"If the Roman Catholic Church could have as tolerant a spirit as that shown to her by Protestant majorities in traditionally Protestant countries, then I am quite sure that many of the religious disturbances and persecutions we have had in Latin America would not have existed nor would exist."

DON PEDRO

160 Pages

. . . . By B. H. PEARSON

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THIS EXCITING NEW BOOK, from the pen of the man who wrote *The Monk Who Lived Again*, is written in fiction form. It's a gripping, suspense-laden missionary story which vividly portrays the ferocious struggle for religious freedom in Latin America. The author states "While I wish to be the first to deny that DON PEDRO is an actual person or represents any person now living in Latin America, nevertheless I must admit that I know him personally. I have seen this embodiment of political-religious evil on its lowest levels along the river. The morning when, delayed by providential guidance, our Gospel launch passed the barge on which stood a sergeant, twenty uniformed soldiers bearing arms, and a priest dressed in white tropical habit, all of whom, we found a few

hours later, had been awaiting our coming for five days and nights, I saw Don Pedro. When mission halls, churches and homes were filled with refugees whose homes were ashes, whose cattle were killed or stolen — men and women who yesterday were hard-working, respected and well-to-do members of their communities, now needing a crust furnished by charity to maintain life, I knew that Don Pedro had been at work."

A terrific Christmas gift that will be remembered and reveal the conditions of our brethren in South America and what could be ours if America is made Roman Catholic.



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Whose book is it?

by **W. A. CRISWELL, Pastor**

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"THE BIBLE is a Catholic Book." I can hardly believe my eyes, yet there it is, written in big, black, bold - f a c e d letters, "The Bible is a Catholic Book."

The heavy caption introduces an advertisement published in many of the national magazines of our country. The propaganda grows out of the office of the Supreme Council of the Knights of Columbus. And what they have to say about the Bible's being a Catholic Book would be historically ridiculous were it not tragic in the effect it may have upon some people who will read the advertisement.

After all, where did the Book we call the Bible come from, and who gave it to us? What has been the historical attitude of the Roman Church towards it? The answers are easy to find.

Our Bible is comprised of two Testaments, the Old and the New.

The Old Testament was preserved for us by the Hebrew people. The Hebrew Bible is the Old Testament. To them in ancient days were committed "the oracles of God."

The historian Josephus might still say of them what he wrote over eighteen hundred years ago, "After the lapse of so many centuries, no one among the Jews has dared to add or to take away or to transpose anything in the Sacred Scriptures."

The Canon of the Old Testament seems to have been largely closed after the time of Ezra the Scribe who flourished about 450 B.C. The prophecy of Malachi was the last to be added and thereafter the Old Testament remained a sealed volume, "waiting for the Great Prophet who should



come." In what sense the modern Roman Catholic Church can appropriate as peculiarly its own the Old Testament is a mystery indeed.

There remain the New Testament Scriptures. Do they belong to the hierarchy of Rome? Were they produced by them? The proposition loses its seriousness and becomes almost silly when it is stated.

The Canon of the New Testament is the received and accepted Books revealing the mind and will of our Lord Jesus Christ, and is accounted so not by one sect only but practically all the Christian peoples of all times.

The Churches, the followers of Christ, ancient, modern, Asiatic, European, all who call on the name of Jesus, the sects of the Reformation, the Greek sect, the Armenian sects, the Syrian sect, the Roman Catholic sect—even the Unitarian sect—all testify to the canon of the New Testament which we have in our Bible.

The New Testament was written by the apostles and by close associates of the apostles. The Books were loved and read and carefully preserved by the early Christians. God Himself, in the passing of time, impressed upon the minds and hearts of His children the worth and the inspiration of these writings.

The ancient councils merely approved what was really received among the Christian people as the inspired Word of God. No council could include a book that was not already sealed by the approval of God among the people; nor could any council

exclude a book that God had given to the Churches.

Take for example the Book of Hebrews. No one knew who wrote it. Yet God said through the Spirit to the churches that it is His inspired Word. He says so today. In our New Testament you will find that Book. What the councils did or did not do is immaterial. The people of God through the centuries recognized it as inspired and it became a part of the New Testament.

The gathering together of the New Testament Books occurred in the two or three centuries after Christ, and it was done by the Holy Spirit through the minds and hearts of the early Christian people.

The books of the canon are their own apologists. They were revered as the Word of God among believers in the East, in the West, in Africa, wherever the gospel message of Christ was preached. All this occurred before there was such a thing as a bishop (pope) of all the heritage of the Lord.

During those days the church of Rome was just one among many others and if there were any bishops of the churches who claimed precedence and authority over others, they were more likely to be the bishops of the East, the patriarchs of Jerusalem, Antioch, Constantinople, than the bishops of the West.

For the modern Bishop of Rome and his papal sect to lay claim to the New Testament Scriptures is as absurd as for them to appropriate the Hebrew Old Testament. All the churches and all the Christian people, everywhere and in all ages, have accepted and loved these books as the Word of God.

Now that the Roman Catholic Church has brought up this issue of the Bible, exactly what has been the attitude of the hierarchy toward it?

Instead of being a friend of the Bible, the Roman Church has been and still is its worst enemy. Under their hands it was suppressed for hundreds of years. Even the priests themselves were ignorant of it. When the Renaissance came with its intellectual freedom it brought a burning desire for learning that resulted in the

reading of the Scriptures in their original languages and their translation into the vernacular of the people. What was the attitude of the Roman Catholic Church toward this discovery of the Bible? They fought to the death the translation, the distribution and the reading of the Bible. They made it an offense punishable by death even to possess a copy of the Word of God. They declared the saintly scholar, John Wycliff of Baliol College, Oxford, a heretic for publishing the Scriptures in English. He died in 1384, but they dug up his bones in 1415 to cast them upon a dunghill, later changed their minds, burned the remains with fire and threw the ashes in the River Swift, a tributary of the Avon. All this just to show their contempt for one who would dare give the Word of Life to the people.

The first three centuries of the Christian era saw imperial Rome cast to the wild beasts those found in possession of the Holy Books. After the development, centuries later, of what we know as Papal Rome, the same thing happened. Those found reading the Bible were burned at the stake, imprisoned, maimed, tortured, tormented. And yet, today, that same church comes forward as the sole possessor and champion of the Word of God, the Holy Scriptures! Every page of history denies that they are such. Every missionary on the foreign field denies that they are such. Their own conscience testifies against them.

Although for ages they have despised the Holy Word and exalted their own tradition, yet they have not been able to destroy the oracles of God that condemn them. We may say with Josephus, "After the lapse of so many years, never has one dared to add or take away anything in the Holy Scriptures." They have been compelled in spite of themselves to leave untampered the books of the Bible—even as they were given of God to His people.

Whose Book is it? God's Book. Who gave it to us? God. Through whom did He give it? Through His prophets and apostles. Who preserved it? God. To whom does it belong? To God and to us. Let no man rob you of your heritage.



We are not responsible for the views expressed in this Department, nor do they necessarily represent the view point of this Magazine.—Ed.

Dear Dr. Montañó:

For quite some time the rise of the Roman regime has been a real burden to me, and I have taken the problem to several ministers, who invariably felt it was something that silence alone would solve, and also that I was unduly perturbed. No doubt some people in Christian work have never compared the doctrine with scripture, and others are just so busy and so peace-loving that they just can't believe it.

The enclosed is a copy of a letter which I mailed to our President Eisenhower.

There are many Catholics to whom it has been my privilege to witness, and I covet your prayers and those of your staff that God will give the increase.

Respectfully yours,

(Mrs.) Ethel Kotva, Los Angeles, Calif.

President Dwight D. Eisenhower
The White House
Washington, D. C.

Dear President Eisenhower:

May I respectfully call your attention to a force abroad in America, which, in the short span of my observance has gained momentum to an alarming degree, namely, the Roman Catholic Church. Roughly, this Church can be divided into three groups:

- 1) The group of faithful followers, who simply accept;
- 2) Those who do not believe, but do not affiliate with any other denomination (many of this group being Catholic churchgoers);
- 3) Those dedicated to the political facet.

Much of the work of this regime is done through infiltration of ideas, one example being the introduction of hymns such as Ave Maria, the Rosary, etc., in the music departments of public schools, which are defined "classical" pieces. Much of the cry of "no good" directed at our public schools can be traced directly to the Catholic faithful who have heard rousing sermons on the subject, and do not question the authenticity of the statements. Paradoxically, many public school teachers are Roman Catholic adherents.

In St. Bernard, Ohio, (suburb of Cincinnati) the city pays rent to the Catholic School System (Parochial School System) for the use of St. Clemens school building. This plan began during the depression, and one of

the Catholic lay workers in the cause declared "it was done without a nickel's worth of trouble."

Another point is that our U. S. Government gives hospitals away to the Roman Church. If they could be given to the people of the local community in the interest of healing the sick, regardless of religious affiliation, that would be wonderful, but for our Government to further enrich the Roman regime is very frightening to me as an average home maker.

The Knights of Columbus Pledge places the Pope of Rome above the ruler or the authority of the land in which the member resides. It is a well-known fact that torture and elimination of non-Catholics is considered alright among many Catholics, this of course, being the result of their teachings.

Another paradox; according to pronouncements from American Roman Catholic pulpits, priests are scarce, yet when there is a war priests will don uniforms and join the fighting forces, which has often occurred in European countries.

Information obtained in the Confessional has been used in Latin America to determine what the next political strategy would be. (Believers are taught that the Confessional is absolutely secret).

Another activity is the Concordant that various governments have entered into with the Vatican. When this happens Roman Catholic priests are given temporal jurisdiction over certain territories, and non-Catholics are persecuted on many levels, such as has been occurring in Latin America.

There are certain territories, or zones, in Alaska that cannot be entered or traversed without a clearance by a Roman Catholic priest. What has happened that American territory should be so controlled? Because I know that the ugly things that are happening elsewhere could happen here, I beg of you Mr. Eisenhower to give these thoughts your consideration, cherishing the hope that our American way of life will be preserved.

Some of the basic things taught to Roman Catholics I can attest to from experience, being a convert to Christianity some thirteen years ago from Roman Catholicism. While I am praying for the leaders of our Government, I also include a supplication for the Roman Catholic people.

Thank you for reading this letter, and may God richly bless you in all you do.

Respectfully yours,
(Mrs.) Ethel Kotva

"GOD'S MASTERPIECE OF PITY"

by W. M. M.



"And the day following, Judas Macca-beus came with his company to take away the bodies of them that were slain and to bury them with their kinsmen in the sepulchres of their fathers.

And they found under the coats of the slain some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain.

Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden.

And so betaking themselves to prayers they besought him that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, foras-much as they saw before their eyes what had happened because of the sins of those that were slain.

And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.

(For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.)

And because he considered that they who had fallen asleep with godliness had great grace laid up for them.

It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

II MACCABEES 12:39-46

ON THE SHAKY FOUNDATION of the foregoing incident preserved in the Apocrypha, the Roman Catholic Church has erected the whole colossal structure of the doctrine of Purgatory, which from times medieval has frightened the faithful into pious acts of devotion and has, fortu-itously, lined the coffers of the Church that was clever enough to conceive it. Heralded, in this country at least, by the ghoulish celebrations and desecrations of Hallowe'en, All Soul's Day in particular and the month of November in general have been set aside by the Church for the practice of specific devotions in behalf of the suffering souls in this intermediate realm of purification.

But what is purgatory? To the non-Catholic, a legendary furnace of torture and torment. To the Roman Catholic, "the masterpiece of God's pity for the children of men!" Purgatory is, by official definition, a merciful place of expiation to which are consigned the souls who depart this life justified, but still in need of purification. (See the Benedictine Booklet, *Assist the Souls in Purgatory*, p. 3.)

"Purgatory is truly an invention of God's all-merciful, condescending love, for had not God created purgatory as a place of expiation of offenses not atoned for during life, doubtless the greater part of mankind would be excluded from the Beatific Vision. In the purifying flame of purgatory souls are made worthy to take their places in the court of heaven before the throne of the King of kings. In purgatory they are prepared to enter the heavenly Jerusalem, the city of peace, whose inhabitants are ever bathed in the

radiant light of eternal love." (*Ibid.*, pp. 3, 4)

Torments of Purgatory

While Catholic writers readily admit that "Holy Scripture does not reveal the location of purgatory," there is no dearth of material picturing most vividly the indescribable torments of purgatory, the contemplation of which seems to have fired the imagination of many a theologian.

"Purgatory punishes, by tortures unknown to earth, the slightest stains of sin remaining upon the soul after death, and while punishing, purifies the soul from those stains. No human tongue can describe the intense pain which the suffering souls must endure in the process of purification. The Angelic Doctor, St. Thomas Aquinas says: 'The least pain in purgatory is greater than the greatest suffering in this world.' And elsewhere he adds: 'The same fire torments the reprobate in hell and the just in purgatory.'

"St. Mary Magdalen de Pazzi, who in spirit beheld this realm of suffering, said: 'All the torments and tortures of the martyrs and the most intense fire on earth are like a pleasure-garden compared to purgatory.'" (*Ibid.*, p. 6)

This is but a pallid reflection of the mercy of a loving God as seen through the eyes of a Roman Catholic.

Duration of Purgatory

"God's masterpiece of pity" not only provides a most efficacious purgative for the "poor souls" but also furnishes its victims with a sense of sempiternal suffering and protracted pain. Time as experienced here on earth loses its meaning: hours seem like years, and years like centuries.

"This has been revealed by the apparitions of many souls. A religious who appeared after death to one of his brethren said that three days in purgatory had seemed to him longer than a thousand years. Another, having experienced the sufferings of purgatory for only a few hours, was convinced that he had suffered a hundred and fifty years.

"A certain priest who had lived a very holy and penitential life was warned of

his approaching death and informed that he would have to suffer in purgatory until a Holy Mass had been offered up in his behalf. He told an intimate friend of the warning, and the latter promised to offer a Mass for him as soon as possible after his death. No sooner had the good priest breathed his last than his friend hastened to fulfil his promise. With utmost fervor he offered up the Holy Sacrifice, beseeching God in the name of the Victim of the altar to have pity on the soul of his departed friend.

"While the friend was making his thanksgiving after Mass, the soul of the deceased appeared to him, radiant with holy joy, but with a sad voice reproached him, saying: 'O brother, how badly you kept your promise! You left me in purgatory a whole year, and during all that time neither you nor any of the Fathers said a Holy Mass for me!' Astounded by these words, the Father replied that he had commenced directly after the priest's death, and that the remains were still awaiting burial. The soul exclaimed in astonishment: 'Oh, how dreadful are the sufferings of purgatory, that such a short time should appear to be a year!'" (*Ibid.*, pp. 10, 11)

Role of Almsgiving

But "God's masterpiece of pity" is concerned as much with the living as with the dead. The role of the living is that of expiation, and "one of the most perfect works of expiation, and one which is highly extolled and most earnestly recommended in Holy Scripture is the giving of alms. We read in Ecclesiasticus (3: 33): 'Water quencheth a flaming fire, and alms resisteth sin,' that is, the punishment still due to sin. Another passage says: 'Stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected' (7:36), whereby the Holy Ghost intimates that *without almsgiving there is no perfect expiation.*

"St. Thomas does not hesitate to attribute more expiatory power to almsgiving than to prayer. Many departed souls have petitioned those to whom they appeared to give alms in their behalf. At all times, devout persons have been solicitous

to give alms for the consolation of the poor souls.

"A poor soul once appeared to St. Margaret of Cortona and said: 'Oh, if men knew from what torments they deliver the suffering souls when they are generous to those in need, and what a treasure they thereby lay up for themselves, they would distribute all they possess to the poor.'" (*Ibid.*, pp. 35, 36)

But as St. Augustine pointed out in his treatise on the care of the deceased, all the funerary pomp and solicitations for the dead *magis sunt vivorum solatia quam subsidia mortuorum* — are more consolation for the living than for the departed.

Apocryphal "Proof"

The key scripture used to "prove" the doctrine of purgatory appears at the head of this article:

"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

Apart from the fact that the books of the Maccabees form no part of the admitted Canon of Scripture, since they were rejected by Origen, Jerome, Pope Gregory I, Pope Gelasius, and the Council of Laodicea, among others, the text when analyzed proves more than is intended. According to the passage, Judas Maccabeus sent twelve thousand drachms of silver to Jerusalem for sacrifices, to be offered for his soldiers, slain in battle. Those soldiers who had perished in the battle were found to have had under their coats "some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews, so that they all saw plainly that for this cause they were slain."

In other words, they were cut off for the crime of idolatry and died in mortal sin. But the Church of Rome holds such to be damned, beyond recovery; thus, according to official doctrine, it would be utterly sacrilegious to pray for them at all. Using this criterion, Judas committed a grievous mistake by having sacrifices offered for men who were, so far as human knowledge could ascertain, utterly excluded from all hope of salvation.

Scriptural "Proof"

Since it would be unwise to rely solely on one Apocryphal text for proof of a doctrine so alien to Protestant theology, the Roman Church seeks to make use of the accepted Canon of Scripture to support her claims. To prove that the Jews were in the habit of practicing some religious rites for the relief of the departed at the beginning of Christianity, Church apologists quote the passage in I Corinthians 15:29:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

Rightly understood, however, the text has no relation to the subject. Chrysostom himself properly explains the passage as referring to the connection of baptism with the fundamental doctrine, that "as in Adam all died, even so, in Christ, shall all be made alive." Hence, all who come to baptism are obliged to profess their faith in the Resurrection. In other words, why do they, who are dead under the sentence of the law, receive baptism if there be no Resurrection — no remedy for death, secured in the Gospel? Why are we, who are dead in sin, baptized in order that we may rise again with Christ, if the dead rise not at all? And yet there are Catholic theologians who would claim that the case for purgatory is "clear" from just such a passage.

Another more favored text is that found in Luke 12:59 (see also Matt. 5:25, 26):

"When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge and the judge deliver thee to the officer, and the officer cast thee into prison."

I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."

In this case, the prison is interpreted to mean purgatory, though nothing in the context leads to such an assumption. Rather, our Lord was merely reiterating

His precept of peace and non-resistance, which forms a vital part of the Sermon on the Mount. But granting the Catholic interpretation of the text for the sake of argument, far from proving the doctrine of purgatory, it actually contradicts it, for Jesus said, "... thou shalt not depart thence, till thou hast paid the very last mite."

Since the Church teaches that the poor soul in purgatory *cannot possibly pay anything* and that his debt to the temporal justice of God must be paid by others for him, such as the priest, the Pope, and friends in the Church on earth, the doctrine is confounded at its very source, and another foundation stone must be removed.

Perhaps the favorite of all Scriptural texts on which the Church relies is found in the writings of St. Paul (I Cor. 3:13-15):

"Every man's work shall be made manifest: for the day (of the Lord: Douay) shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Here again the Scripture is opposed to the whole doctrine, for the day of the Lord is the day of Judgment, as Paul's writings will attest. Purgatory, on the other hand, is supposed to be an intermediate state comprising thousands of years and ending with the day of Judgment. Since the text refers to the day of the Lord, purgatory is automatically ruled out.

However, the text also refers to *man*, the whole man standing before the tribunal of Christ, whereas purgatory presupposes the *soul* in a separate state. In addition, Paul applies the "fire" to the "works" of believers, and not to the soul itself, which is the condition of purgatory.

Further, the text imports that though a man's work be burned and he suffer loss

(by missing the rewards of an active faith), nevertheless he shall be saved, yet *so as by (or through) fire*. In other words, he will be saved with extreme difficulty — "plucked as a brand from the burning," to quote another text (see Zech. 3:2). There are two fallacies in the use of this text; first, the Church plainly teaches that the fires of purgatory do not *save* any one, since he who enters purgatory is slated for eventual salvation but must meanwhile pay the penalty for his sins, which have already been forgiven; and second, Paul explicitly says, "*so as by fire*," while the Roman Church leaves no doubt as to the actuality or intensity of the fire.

And so another foundation stone must be laid aside as worthless.

Another passage given prominence by Roman Catholic apologists is taken from Matthew (12:32), where Christ, speaking of blasphemy against the Holy Spirit, says:

"And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

The inference, of course, is that some sins are forgiven in the world to come. But no such assertion is made. On the contrary, Christ states most emphatically that this sin shall *never* be forgiven.

Once again, harried theologians are treading on thin ice, because if purgatory can be equated with "the world to come," then sins can be forgiven in purgatory — to follow the Catholic interpretation to its logical conclusion. However, as previously noted, the Church teaches that purgatory is only a place where temporal punishment may be remitted, but only *after* the sin has been fully pardoned by the absolution of the priest in the tribunal of penance.

One more foundation stone crumbles of its own weight. And so the main supports of the doctrine of Purgatory are found to be spurious, an agglomeration of texts of Scripture which the Church has wrested to her own destruction.

It must be conceded that other texts have been adduced to lend fragile support to a tottering structure, but they are so weak and attenuated as to escape notice. In the main, they refer to incidents in the lives and history of Adam, David, the Israelites, and Paul. Each was involved in or concerned with some sin, the guilt of which was pardoned, but the temporal punishment of which remained. However, in no case is there any reference to further expiation *after* death. The consequences of sin are frequently met and paid on this earth, whether or not pardon has been sought and granted. By no mental prestidigitation can any of these instances be twisted to support a doctrine so plainly contradicted by the whole plan of salvation and the all-sufficient atonement of the Lamb of God for the sins of the world.

If such a place as purgatory exists in any form whatsoever, it exists in the fertile imaginations and scheming decretals of those theologians who find in its fires an unending source of temporal power and material gain, who realize that they have discovered the biggest bonanza of the Christian Era. Experiences of both peace and war will attest that fear of the unknown will unnerve the stoutest heart and that a man will give his last possession to save his life.

If fear in this life is such a potent force, what about fear of whatever lies beyond the grave? In the words of Christ, "What shall a man give in exchange for his soul?" (Mark 8:37)

To the Christian fortified by Scripture and the indwelling of the Holy Spirit, there is no such thing as fear, for he has "the peace of God, which passeth all understanding" (Phil. 4:7) and he knows that "There is therefore now no con-

demnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1) In the words of Paul, he has the assurance that "... we are sanctified through the offering of the body of Jesus Christ once for all.

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

For by one offering he hath perfected for ever them that are sanctified.

This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

And their sins and iniquities will I remember no more.

Now where remission of these is, there is no more offering for sin.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh;

And having an high priest over the house of God;

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled, from an evil conscience, and our bodies washed with pure water." (Heb. 10:10-12, 14, 16-22)

This is truly God's masterpiece of pity and love, for "the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23)

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BLESSED at birth,



VITO MARCANTONIO, former representative to the United States Congress for the Eighteenth District, New York State, while on his way to his office, Monday, August 9th, died in the street from a heart attack.

Mr. Marcantonio was baptised in the Church of Rome. His friends wished to have a Requiem Mass celebrated for him and a church funeral. The authorities of the Archdiocese of New York, however, denied the petition.

The following excuse was advanced for the refusal: Mr. Marcantonio "had not practiced his religion in a great many years and was not reconciled with the church before his death." How do Catholic authorities know whether or not Mr. Marcantonio was reconciled with his God before he passed away? It is a terrible indictment and presumption on their part.

In a letter to the Editor of THE NATION, Mr. James Imbrie expresses himself as follows: "*It is a tragic commentary on the present-day American Scene that this man, a Roman Catholic from birth, who wore a simple cross around his neck at death, was denied a Roman Catholic burial by the hierarchy of his church.*"



CURSED in death..

The Right to Rites

When COLETTE died, all France seemed to mourn. Within two hours, 10,000 Parisians gathered silently in the garden of the Palais-Royal beneath the novelist's windows; four days later she was buried with a state funeral. But the Roman Catholic Church denied her its rites. At 81, Novelist Colette—whose books were far from otherworldly—had been twice divorced, was long out of communion with the church. In the weekly *Figaro Littéraire*, British Novelist Graham Greene, a Roman Catholic convert, took Paris' Cardinal Archbishop Feltin to task for his decision. Wrote Greene:

"It is the right of all who are baptised Catholics to be accompanied to the tomb by a priest. We cannot lose this right—as one can lose citizenship of a temporal country—by committing a crime or misdemeanor, for no human can judge another . . .

"Are two civil marriages so unpardonable? The lives of some of our saints offer even worse examples. True, they repented. But . . . no one can say what goes through the mind when the spirit is drawn to lucidity by the immediacy of death . . .

"Your Eminence has given . . . the impression that the church pursues errors to the other side of the deathbed . . . Is it to warn your flock of the danger to treat marriage lightly? It would certainly have been better to warn them of the danger of condemning others too easily . . ."

Nun Dies for a Sin

Into the strict, saint-like life of the Convent of Poor Clares, near Warwick, England, came a buff envelope which destroyed the secret of Sister Antony—and her life.

It was from the Ministry of Pensions, who had found out she was three years older than she had said.

Here is the story of the tragedy, unfolded in a little room at the convent, where an inquest was held on the dead nun.

Many years ago, Sister Antony took three years off her age when filling out an official form. Instead of 1891, she wrote 1894 as her year of birth.

To the world outside it was "just a little fib."

But to Sister Antony, who had been cloistered in the convent for 27 years, it was "a heinous sin."

And as penance she burned herself alive.

When the other nuns went to Mass, she shut herself in a shed in the convent grounds, drank paraffin, drenched her rough nun's habit with oil, and lit it with a match.

Beside her was found an empty two-gallon paraffin can, a box of matches, a bread knife and two razor blades wrapped in a duster.

Part of the story was told by three trembling nuns who sat, clutching their rosaries, under a brightly painted statue of the Virgin Mary.

But they left before Sister Antony's last secret was laid bare by Prof. J. M. Webster, the Home Office pathologist. He said that although Sister Antony could not have known, she had a disease of the kidneys which would have killed her soon if she had not destroyed herself.

Father John Dale, the convent's chaplain, told the coroner that Sister Antony sent for him a few days before and said she felt she had committed a heinous crime by giving a wrong date of birth. "I told her it was only a little fib and that

even if she was entitled to a pension she had acted against her own interests, and committed no dishonesty or defrauded the Government. She began to worry when she received an ordinary communication from the Ministry of Pensions. From then on, she felt that her whole life at the convent was one huge lie."

The Right Rev. Msgr. Laurence P. Emery, acting Vicar-General and Ecclesiastical Superior of Convents, Birmingham (England), said Sister Antony sent for him to discuss her problem. "She thought the discovery of her deception would bring great scandal to the convent, but after I had talked to her she seemed much relieved," he said.

Recording a verdict that Sister Antony killed herself while the balance of her mind was disturbed, the coroner, Dr. H. Stephen Tibbitts, said: "She worried about a deception she had made in the distant past. It was a trifling matter. But the appearance of an official letter from the Ministry in the confines of the convent meant a lot to her in her highly-religious standard of life."

This sad tragedy in the somber seclusion of a convent cell constitutes a terrible indictment against the Roman practices. Evidently, Sister Antony had no confidence in the outward priestly absolution of sins and, on the other hand, on account of her Romanist outlook, she could not possibly make resort directly to Jesus Christ, as to her personal Saviour. But the worst feature of all this sad affair is that the very same church that had conditioned the nun's mind, and that was ultimately responsible for her dreadful end, rejected Sister Antony at her death. As a matter of fact, the "Holy Mother Church" does not act as a mother: she is rather a step-mother. Twenty-seven years of penitential life did not bring any happiness to Sister Antony, neither did they teach her to rely on Jesus, as her only Hope. Evidently, convent life does not pay . . .



Pope Praises Work of Knights of Columbus

The 72nd annual Convention of the Supreme Council of the Knights of Columbus and members thereof was held in Louisville, Kentucky, from August 15 to August 19. Highlights of the convention were the Solemn Pontifical Mass, celebrated by Archbishop John A. Floersh, of Louisville, Kentucky, a sermon preached by Bishop John King Musio of Steubenville, Ohio, and a civic reception in the Kentucky Hotel at which Gov. Lawrence P. Wetherby of Kentucky and Mayor Andrew Broaddus of Louisville welcomed the delegates.

Supreme Knight Luke E. Hart read a letter from the Pope wherein the latter lauds the Knights of Columbus for their propaganda and proselytizing activity through the medium of advertisements in leading secular newspapers and magazines.

As announced by the K. of C. Headquarters, there are at the present time 917,682 Knights, all pledged in secret to fight for the cause of the Church of Rome.

Nuns Barred from Casting Absentee Ballots

In Capitola, California, fifteen Poor Clare Nuns of St. Joseph Cloistered Convent, cast their absentee ballots during the June 8 primary election.

Deputy District Atty. Ray Scott, after checking the laws involved, declared that there is nothing to justify absentee ballots for any reason except physical incapacity or absence from the precinct on election day.

Cloistered nuns, according to Canon Law (Can. 601, Paragraph No. 1) are shut in from the world. They must observe a strict cloistered life, never issuing from the convent. How can they then take active or even passive part in the civic and political affairs of their community? They are dead to the world!

Inflated Statistics Again

The Official Catholic Directory for the United States for 1954 publishes the latest figures on the number of Catholics in this country. According to this directory there are 31,648,424 members of the Catholic Church in the U.S., an increase of 1,223,409 over the past year. The figures include Alaska and Hawaii.

The Register (May 16, 1954) points out that "the new total represents a 10-year gain of 8,228,723 over the 23,419,701 Catholics reported in 1944, and 1,097,771 of the increase were converts."

The figure given by the Catholic Directory is the "wildest of estimates." Mr. Emmett McLoughlin, writing in the "Arkansas Baptist" (July 15, 1954), states that "no one has ever counted Roman Catholics in America. No letters of transfer are required when Catholics move from one parish to another. They do not have to present themselves to any priest or pastor. No record whatever is kept of Catholics who quit going to Mass, who marry outside the church or who give up Catholicism to join other denominations or no denomination."

Ending of Religious Instruction In Some Vermont Public Schools Due to Paul Blanshard's Influence

Bible classes were held in the public grade school in Thetford, Vermont, where Paul Blanshard resides. The classes have been taught in various Vermont schools for a number of years by the department of Christian education of the New England Fellowship of Evangelicals of Boston, Massachusetts. According to the claims of this association, its program is "non-sectarian, non-compulsory, moral and religious instruction which is conducted upon the request of the local committee."

Blanshard lodged a complaint against the above-mentioned practice with the State Commissioner of Education, A. John Holden, Jr., who ordered all school boards in Vermont to put an end to the classes.

Ban Against the Jesuits Continues in Switzerland

The Swiss Constitution of 1848 (still in force), Art. 51, reads: "The Society of Jesus and societies affiliated with it may not be admitted into any part of Switzerland, and all activities in churches and schools are forbidden to their members. This prohibition may be extended by federal decree to other religious orders whose activities are dangerous to the state, or disturb the peace between the various religious bodies."

In Zurich, some months ago, several Jesuits violated the Constitution by preaching there. In Horgen another Jesuit celebrated Mass. He was directly constrained by the Zurich cantonal police to sign a confession for violating the law.

The Catholic Conservative Party took matters into its own hands. Members of this party presented a motion in the Federal Assembly with the view of abolishing the above article.

Sponsor to Cut Bishop Sheen's Program

A disclosure emanating from Bishop Sheen himself points out that 63 of the 179 television stations carrying his program "Life is Worth Living" will discontinue the same. The Bishop said that the Admiral Corporation

was considering plans to end kinescope recordings of his program and to put the telecasts on a completely "live" basis. He added that this would cut his viewing audience of 20,000,000 by 40 per cent and expressed the hope that the sponsor would reconsider the proposal.

Federal Aid for Parochial Schools Assailed

Dr. Norman Vincent Peale, an outspoken churchman in New York City, writing in *Look* magazine, remarked that Federal aid for parochial schools "violates the American principle of the separation of church and state. If the government supports a religious institution, it is conceivable that it cannot control or at least modify its teachings."

Dispute between Archbishop and Catholic Laymen

In June, the state legislature in Louisiana had before it a bill called "Right to Work." Archbishop F. Rummel of New Orleans, publicly denounced the proposed legislation as a danger to the common good. He declared the measure to be "reactionary legislation that will violate principles of social justice, breed discontent, continue strife between workers and employers, invite misery and condemn the underprivileged to stagnation economically and socially." A Catholic Laymen's Committee, composed of 66 Louisiana Catholic civic and business leaders challenged the archbishop's position. They placed an ad in a local morning newspaper, quoting the following words from Rev. Edward A. Keller's book, *Christianity and American Capitalism*: "Pope Pius XII criticizes labor monopoly and apparently also the closed shop, as dangerous to the individual worker's personal rights, liberty and conscience." The Louisiana Bill, passed by the Senate, aims to outlaw the "closed shop."

Expected Leakage in the Church of Rome

Archbishop Richard J. Cushing of Boston, during a recent celebration commemorating the 50th anniversary of the founding of the Fall River Diocese of the Church of Rome, predicted that while political and social prejudices against Roman Catholics in the United States will diminish, the church will suffer numerical losses in the next 50 years because of attacks on its "philosophy and doctrine." These, he declared, will sift the wheat from the chaff and differentiate those who have faith from those "who are only free riders in the barque of Peter."

In Catholic Schools

The "North Carolina Catholic" reports that 3,938,000 pupils have enrolled in Catholic grade and high schools for 1954-55 and almost 38 million are enrolled in all the schools and colleges in the nations. Slightly over 29 million are in public elementary and high schools.

Another Priest Converted

Mario Lorenzetti, for many years a Catholic priest and during the last war a much decorated (by the Americans) army chaplain, has obeyed the Gospel. He is the tenth priest to be baptized by the Church of Christ's missionaries in Italy. He was baptized in the waters of the Mediterranean Sea — the same waters he had earlier spit at in disgust and rebellion as he walked alone by the water's edge and reflected on what he had said in one of his first meetings with the missionaries.

Proclamation of the Queenship of Mary

On the first of November of the current year, the fourth anniversary of the definition of the Dogma of the Assumption of Mary into Heaven, and at the conclusion of the International Marian Congress, the Pope will proclaim the liturgical feast of the "Queenship of Mary." During the solemn rite which will take place in St. Peter's Square, Rome, the Pontiff will crown an image of Mary, called "Salus Populi Romani" (Salvation of the Roman People) with a diadem of gold.

The various sanctuaries having shrines of the Madonna the world over, are invited to send representatives with their individual standards to Rome. A special medal, struck to commemorate the event, will be presented to each representative group.

Our Lady of Guadalupe Picture is not Product of Human Hands . . .

It is reported in the *Catholic News* that a painter, who had previously claimed that the image of Our Lady of Guadalupe was the work of the Spanish painter Picasso, has decided after careful study that the colors of the image are not chemical and that the painting does not appear to have been fashioned by human hands.

The painter, Don Francisco Campis, made a detailed examination of the cloth with magnifying glass and acids. According to his judgment, the painting of the Madonna does not fit any known classification. It does not appear to be a sketch, but it appears more like a print. He reported that the acid tests showed the colors to be permanent and indelible.

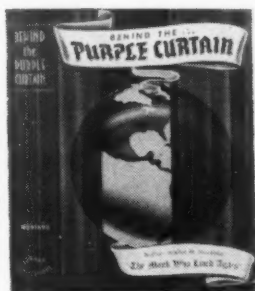
School Buildings Not Rentable in Nevada

Another facet of the problem of church-school relations presented itself this spring in Las Vegas, Nevada, through a ruling of the attorney general of that state, William Mathews. On a question asked him by R. Guild Gray, superintendent of schools in Las Vegas, the attorney general ruled that, under the Nevada constitution, no religious group could legally use public school facilities even if rent were charged.

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Dear Sirs:

October 13, 1953

On behalf of the congregation of our church I wish to thank you for the very fine ministry of your representative, the Rev. Angelo Lo Vallo, who was with us this past Sunday evening. From the comments thus far I feel certain that he aroused the interest of the people in your unique field of endeavor. I trust that in the future we may have the privilege of hearing another of your staff. . . . We had a very fine attendance, the largest for any Sunday evening since I am affiliated with the church. . . .

Thank you again for sending Rev. Lo Vallo to us.

Sincerely, Richard Allen Bodey

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